

The **CHRISTIAN CENTURY**

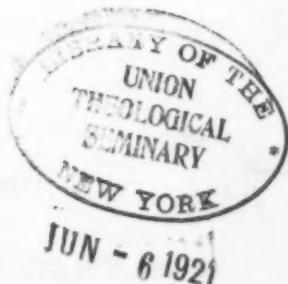
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CHICAGO

The CHRISTIAN CENTURY

An Undenominational Journal of Religion

Volume XXXVIII

CHICAGO, JUNE 2, 1921

Number 22

EDITORIAL STAFF—EDITOR: CHARLES CLAYTON MORRISON; CONTRIBUTING EDITORS: HERBERT L. WILLETT, JOSEPH FORT NEWTON, THOMAS CURTIS CLARK, ORVIS F. JORDAN, ALVA W. TAYLOR, JOHN R. EWERS

Entered as second-class matter, February 28, 1892, at the Post-office at Chicago, Illinois, under the act of March 3, 1879. Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized on July 3, 1918. Published Weekly By the Disciples Publication Society 508 S. Dearborn Street, Chicago

Subscription—\$4.00 a year (to ministers \$3.00), strictly in advance. Canadian postage, 52 cents extra; foreign, \$1.04 extra. Change of date on wrapper is a receipt for remittance on subscription and shows month and year to which subscription is paid.

THE CHRISTIAN CENTURY is a free interpreter of essential Christianity. It is published not for any single denomination alone, but for the Christian world. It strives definitely to occupy a catholic point of view and its readers are in all communions.

EDITORIAL

The Price of Peace in the Churches

THE fellowship of a number of evangelical bodies has been greatly disturbed in recent years by the clamor of a reactionary minority. With the threat of division this minority has frightened the leaders, and secured sometimes rather astonishing results. Disciples conventions for ten years past have been subject to periodic assaults. The Baptists, it appears, must face the "fundamentalists" again at Des Moines this month. The denominations with more ecclesiastical machinery have known better what to do with these noisy diverters of progress. The "fundamentalists" went to the Presbyterian General Assembly at Winona Lake like roaring lions. They have gone back home again entirely docile. In the more highly organized bodies there is a much larger lay participation. The General Assembly is made up of ministers and laymen in equal numbers, while a Disciples convention is made up chiefly of preachers and women. The latter usually leave when there is a scrimmage, and there is no lay arbiter for the combat that follows. Business men are not wiser in religious affairs than are ministers. Yet they are more likely to be not only fair but sound in judging a debate. It is this great jury in Methodism and Presbyterianism which swings decisions, and prevents ministerial radicalism from running riot. The churches are not likely to come to doctrinal agreement in many a day. The Presbyterians had their heresy trials in an earlier generation. They know just how expensive a luxury a heresy trial is. The heresy-hunter at General Assembly finds himself a most unpopular individual in recent years. Some of the other denominations will have to pay the price the Presbyterians did before they learn. Our mothers used to tell us, "Experience is a dear school, but fools will have no other."

Peace in the churches must at last rest upon tolerance grounded in love. So long as our religion is all a matter of the head, and not much of a head at that, we shall hate each other. When we take Jesus at his word we shall all love each other as seekers after truth and righteousness, even though we be mistaken seekers.

The Church Accepts the Challenge

PITTSBURGH employers have not only been able to defeat the Y. W. C. A. financial campaign in Pittsburgh and boast about it, but they are also making considerable inroads into the finances of the Federal Council. It is evident that the church will either have to fight or run. Should it ever come to the ears of the big world that a group of factory barons were able to dictate the utterances of the church official bodies upon the subject of industry and social life, the influence of the church would not be worth a cancelled postage stamp for a generation afterwards. For a long time the working people have believed that the church was a "capitalistic" institution. The present persecution of religious organizations by the belated element in industrial leadership is the answer to this charge. Meanwhile with the business men of Pittsburgh withdrawing their financial support, better informed business men in other cities will need to double up on their pledges to the Federal Council activities. The church is not capitalistic nor bolshevistic. It is trying to preach justice to all and favoritism to no single social class. The broader-minded business men know that this is the only road to industrial peace. Meanwhile the church having begun to pay the penalty of her position should cease to hide her light under the bushel. We have no need for further resolutions. Let the church take her present testimony which has been ut-

tered timidly in committee rooms and ecclesiastical conventions and utter it on the housetops. Behind the social program of the churches should be placed the resources of trained publicists who will make effective a testimony which is needed by the entire Christian world.

Bigger Churches and Better Ones

STATISTICS of the various denominations tell a uniform story. We are to have bigger churches and better ones. While church membership continues to increase in most of the denominations, the number of churches tends to decrease. Many churches are perishing from local competition, and home missionary societies are less ready to come to the rescue of institutions that are not needed than they once were. The formation of hundreds of federated churches over the country also limits the number of worshipping congregations. How big should a church be? On this point there is a wide variety of answers. Some of the ultra modernists would assert that every church should be big enough to employ a staff of leaders for the various departments. Others would assert that we should have as many churches as possible, limited only by the ability of the worshipping groups to maintain a pastor and an organization without undue economic strain. The latter point of view holds that religion must have the variety that comes from small group organization, and that a church needs the greater intimacy of fellowship which the smaller congregation affords. Whatever be the solution of the problem in its academic form, no one is interested in seeing Polo, Ill., continue with eight churches in a population of fifteen hundred people. There is a country cross-roads in Illinois where there is one grocery store and three weather-stained church buildings, none of which ever had a corporal's guard at worship. Here we have denominationalism run mad and becoming at last suicidal. If the number of churches in America were reduced until every one remaining could have a located minister of reasonable ability, we should probably have more religion and better by reason of such a sacrifice of some thousands of churches. The evolution of the church is in that direction. The pastorless congregation will not survive under present conditions in American life.

Shall the Church Educate Her Leaders?

DR. E. P. HILL, speaking before the General Assembly of the Presbyterian church at Winona Lake, declared that the Board of Foreign Missions needed every graduate of the Presbyterian institutions this year. That would mean that the work of the church at home would have to be done by men trained elsewhere than in church institutions. So far as that means state university graduates, there is not much to complain of. This kind of man may not know as much of the church as he might, but he is broad-minded enough to learn and does learn. The chief danger is the influx of short course graduates from the hot-house institutions that can make of a high school graduate a minister in one year. The denominations have

been so driven for men in recent years that large numbers of these under-trained men have found places in the ministry. The Presbyterians are saved from the worst of this by their traditions as well as their polity. The Disciples have no standards for ministerial equipment. If a congregation calls a man to be its minister, that is sufficient to enter him in the year book. The Methodists have very low standards, only recently insisting that ministers be high school graduates. Standards among the Baptists are notoriously low. The highest standards are those of the Lutherans and the Episcopalians. The coming of the half-trained man into the ministry has meant a resurgence of conservatism in every denomination where he has come. He makes naive assumptions about the nature of revelation. He has memorized a pet system of dogma which is the beginning and the end of the truth for him. The church will have an increasing body of ills until she takes her men from theological institutions that competently train a ministry. These may well be the great union institutions attached to universities, or they may be equally scholarly institutions supported directly by denominations. In any case the educational standard must be raised to meet that of the communities in which religious workers carry on their activities.

Women Consider Women's Dress

THE Catholic women of Quebec, through their Christian Woman's League, have asked Protestant women to join them in action against the extremes of modern feminine dress. Ten thousand women in the province of Quebec have already joined. A like movement has also been inaugurated by Episcopalian women in New York. The Quebec ladies declare for no rigorous standards but for the elimination of the extreme that suggests indecency. They ask for modest garments in the church, not high collars but no low cut gowns, for skirts on the street of at least medium length, the taboo for gauze materials that expose the person, and for the avoidance of all suggestive exaggerations. The Episcopal women, laying the current extreme tendency to post-war morals, deplore the "habits of our women, young and old, as shown in insidious conversation, profane language, indecent dress, excessive drinking, gambling and a general indifference to reasonable safeguards of proper conduct." They declare that they will not shift the blame, for "as women we are all in a measure to blame, either through indifference, ignorance or a silent acquiescence." They see "no virtue in prudery" and believe the way to dispose of insidious evil is to counteract it with "whatsoever is true, honest, just, pure, lovely and of good report." They call on Christian women everywhere to join them in the formation of committees in every community to arrange (a) plans to arouse parents to the necessity for strengthening and safeguarding the ideals of American homes by maintaining Christian standards of life and training for the children of this generation. (b) For meetings with mothers and other thinking women for the consideration of the things which are tolerated today in society, with a view to eliminating the obnoxious features, such as indecent dress, the painting of faces, ex-

cessive drinking, improper dancing, joy-riding, vulgar conversation, swearing, etc. (c) For meetings with girls where the influence and conduct of women may be discussed in a sympathetic and intelligent manner. (d) For presentation of the evils of vulgar and suggestive moving pictures, promiscuous dance halls, immoral plays and literature, either in book or magazine form—for the purpose of forming sufficient public opinion to guard against these things, and to provide wholesome and attractive recreation and amusement. (e) For the formation of influential groups of women and girls in every community who refuse to sanction those things, which, according to Christian teaching, lower the standards of life and thought. Finally, we recommend that wherever there are organizations already considering this matter, the above committees act as far as possible in cooperation with them."

The New Volstead Bill

THE new Volstead bill for the tightening of law enforcement under the eighteenth amendment is working its way through committee and up toward a vote in the house of representatives. Wayne B. Wheeler, attorney for the Anti-Saloon League, presented the essential arguments for the bill. He cited the declarations of physicians against beer as a medicine and of the dietitians against it as a food, declaring the brewers themselves were advertising that their near-beer possessed all of beer's food values and other socalled virtues. He asked for the suspension of the importation of liquor and of its manufacture until the forty million gallons of whisky on hand is exhausted, citing the fact that there was more whisky in the bonded warehouses today than one year ago. He advocated the removal of all privileges to use brandies or any other intoxicant except alcohol for the making of patent or proprietary medicines. The amendment applies to the Philippine Islands, but there is no court jurisdiction to enforce it there. He argued that it was inconsistent to allow the Filipinos to live under a non-enforceable fundamental law and asked for proper means of applying prohibition there. Ex-Attorney General Palmer ruled that an application for a permit, if made legally, must be granted. There have been 75,000 permits issued and 11,000 revoked or refused renewal. Many localities have more than is needed and that, with the continued manufacture, makes law enforcement difficult. He argued that the Department of Justice should be given concurrent power to revoke permits as a means of reducing their number. He believes the new bill will make the Volstead law a strong prohibitory measure and he expresses his confident conviction that congress would pass it.

Georgia's Brave Governor

THE Christian world hardly knows what it owes to the brave governor of the state of Georgia. He has made investigation of the treatment of Negroes in his state, and found the story abominable. Without waiting for any outside interference, he has set to work to clean house. He is able for his task. As a preacher of civic righteousness he has declared "we stand indicted as a peo-

ple before the world." He says that unless conditions change "God and man would justly condemn Georgia more severely than Belgium and Leopold were condemned for the Congo atrocities." Making a study of 135 cases of lawlessness practiced against Negroes, he found that in only two of these cases was the traditional offense of the Negro against the white race even alleged. In all other cases it was purely a matter of race prejudice working its evil will. Four characteristic offenses are to be charged against that section of the white race in Georgia which practices lawlessness against the Negro. These are lynching, peonage, driving Negroes out by organized lawlessness and individual acts of cruelty. The governor has made an appeal to the Christian pulpit within the state to rebuke this unrighteousness. He rightly feels that the law unsupported by the public conscience is powerless to remedy the evils that have fouled the fair name of Georgia. He also advocates compulsory education for both races. Ignorance among the Negroes gives oppression its opportunity. Among the whites ignorance makes cruelty possible. Certain legal reforms are likely to come quickly as a result of the charge that peonage is being practiced. Peonage can be stopped by changing the laws relating to debt. The governor shrewdly proposes that a county which permits a lynching shall pay a money penalty. When the taxpayers have to support a fatherless family, they will perhaps pause in the joyous lynching bee to think things over.

Community Education in Religion

IN a number of cities over the country the religious forces of the community have organized week-day instruction in religion. This has been done because of an overwhelming conviction that the work of planting Christian morality in the hearts of the young is not now adequately accomplished by the meager instruction given in the Protestant Sunday schools. The week-day instruction has been given by teachers of approved pedagogical standing. This at once sets up unfavorable comparisons with the Sunday school. In the latter the teaching is done by anyone who happens to be interested. If the children get all of their training in a community school of religion, will they grow up in sympathy with the church? Must we not educate them in church loyalty in some sense, if religion is to be propagated in the future? But as soon as one talks of church loyalty, it begins to narrow down to denominational loyalty. The week-day instruction is opposed by the sectarian preacher because it does not "teach all of the truth." Though a broad foundation is laid in interpreting the idea of God, in inculcating the ideals of Christian morality and in giving some literary appreciation of the Bible, the sectarian is never satisfied until his little "ism" is given emphasis in the instruction. Those who have had experience testify that there are some positive gains resulting from the effort of a whole community to teach religion. Some of them were hardly anticipated when the work was begun. There are parents who never send their children to Sunday school who will send them to the community school of religion. These

parents want religion for their children without the sectarian brand. They want teaching that is pedagogically adequate. They want to escape from the fear-thoughts that used to be implanted by the older orthodoxy, such as hell-fire and the idea of a personal devil. A community program of education on broad lines wins them. The task is still in its experimental stages. The successes and the failures must be impartially observed with scientific spirit. Some day we will have an adequate program of religious education, for the nation cannot live without it.

Greenville, S. C.

This letter represents a weak, struggling band of loyal Disciples who have great hopes of erecting a house of worship in Greenville, and by the grace of God, with the help of the other churches in the brotherhood and the aid of individuals, we are going to do it. A short time ago seven of us met at the local Y. M. C. A. to effect an organization. Since that time our membership has grown to twenty-seven and, thank God, they are live ones. None of them possesses an abundance of this world's goods, but they are immensely rich in faith and enthusiasm, willing workers and true to the cause of Jesus Christ. We are now worshipping in rented quarters. . . . One of our members has donated a building lot and we are anxious to erect thereon a building that will be in keeping with the other churches here. It is our desire to secure a liberal contribution from every church and individual and you may rest assured that not one penny of any donation will be used for any other purpose.

Greenville is located in the northwestern part of South Carolina, at the foothills of the Blue Ridge mountains. While its population is only 48,127, still it is the recognized religious and educational center of this great commonwealth.

Besides the five colleges here, there are fifty-two churches, including practically all denominations, but there is not a Christian church among them, yet we have a population of 80 per cent white and less than 1 per cent foreign. . . .

Extracts from a form letter received by the editor.

ACCOMPANIED by a blank check ready to be filled in and signed, the above letter was recently received at the office of The Christian Century with the request that the appeal contained in it might be given publicity in our columns. The unquestionable sincerity of the authors of the communication make it difficult to reply as, according to our conviction, it is our duty to do. In all gentleness, however, we are impelled to state three reasons why we can neither sign the blank check nor favorably commend the well-disposed project to our readers.

In the first place, it has long since become a conviction with informed churchmen that appeals of this sort should be made through the denominational home missionary society organized for the purpose, and not directly to the remote public which is in no position to get at the merits of the enterprise. Whether the church asking help deserves such help or not is a question for the settlement of which each denomination has provided a board or society with officers in whose judgment the churches have confidence. The fact that the present appeal bears no sign of approval by such a missionary organization arouses doubt as to its validity. But if it did carry an authentic seal of approval, and we were moved to contribute to it, we would prefer to send our gift to the appropriate mis-

sionary society instead of to the local group with whose personnel we have no acquaintance.

In the second place we are compelled to ask whether the little group of twenty-seven "live ones" made anything corresponding to a survey or analysis of the religious situation in Greenville, S. C., before launching their own denominational undertaking. The letter says there are fifty-two churches already in the city, which has a population of 48,127. Have these churches confessed their need of reinforcements in the form of additional churches? Is there a federal organization of these congregations, or even a ministers' alliance, which, having made a study of the religious needs of the town, now calls upon the group of twenty-seven "live ones" to create the fifty-third church and help their inadequate forces to "take the town for Christ"? There is no hint in the above letter that any such study of the actual needs of the community had been made. If it had been made and the present church building project were based upon it, some statement of the facts developed by the study would surely have crept into the letter, because such facts would be more appealing and decisive than any other consideration that might be mentioned.

The probability is very strong that the entire body of Christian judgment in Greenville, S. C., is unfavorable to the establishment of the church now asking aid. This judgment no doubt derives from mixed motives. There is an element of sectarian prejudice in it perhaps, an antagonism toward the particular denomination which the twenty-seven "live ones" represent. But there is also, and predominantly, a certain awareness—partly conscious and partly subconscious—of weakness and waste and scandal involved in the fact that Greenville's Christianity is already divided up into fifty-two churches, representing—shall we hazard a guess?—twenty-five, if not more, denominations. Is there a single field in Greenville which is not already overchurched? If there is such a field, is it the purpose of the twenty-seven to establish their new church in that field? Is the lot which one of their number has already given located in the unchurched area?

The time has come when a considerable body of Christian people in all communions believe that in the matter of establishing a new church organization in any community there is only one consideration that is basic and valid, namely, the consideration of the community's actual religious needs. The Christian Century shares this belief. We hold that it is now a violation of the will of Christ to establish a denominational church in any community where denominational churches are already overlapping and sapping the vitality of one another. The denominational impulse for self-extension has come to be not only an impudent but a sinister force in modern Christianity. How blind and ruthless that denominational impulse is, how lacking in sensitiveness to the finer things of the Christian spirit, is indicated by the earnest and self-sacrificing purpose of these twenty-seven good men and women—no doubt the best people in the world—to further complicate and weaken the Christian forces of Greenville, S. C., by establishing another competitive church organization in the community. On the other hand,

June 2, 1921

THE CHRISTIAN CENTURY

7

we are disposed to interpret the absence in the letter of any word of approval by any of the denominational boards as an indication that a community of 48,127 people and fifty-two churches is not considered a proper place for such a board to invest the funds entrusted to it. If this inference is correct there is ground for encouragement.

The third reason why we cannot regard the present appeal favorably, even though it might have the approval of a denominational board, and even though a survey might show that there existed an area in Greenville, S. C., which was not adequately churched by its fifty-two organizations, is that we strongly suspect that the proposed church will stand for a type of Christianity which seems to us unfraternal, bigoted and essentially un-Christian. The mere fact that the twenty-seven are unable to find in the now existing fifty-two churches of the town a satisfying and inspiring fellowship and are therefore impelled to form a church of their own is in itself an indication that they are possessed by such intense denominational convictions that their church will be narrowly sectarian, uncooperative, intolerant and tending to set denominational dogmas and customs ahead of the weightier matters of the kingdom of God. In all candor, we have not the slightest interest in aiding in the establishment of another church of this sort. We are emboldened to speak the more confidently on this point even though we are totally unacquainted with the personnel or circumstances of the Greenville, S. C., situation, because of a statement contained in the last paragraph of the letter quoted above. It is as revealing as it is shocking. "—there are fifty-two churches, including practically all denominations, *but there is not a Christian church among them.*"

Here is a well-written letter, dated in the twenty-first year of the twentieth century, originating not in a backwoods village but in a city containing five colleges, fifty-two churches and 48,127 inhabitants. It is evidently not conceived in mere ignorance or intellectual provincialism. Yet it asks money with which to establish a church which, when established, will be the only Christian church in the city! We have not a single dollar nor a single word of approving publicity to give to such a belated and un-Christian project. Are not the Presbyterian churches of Greenville, S. C., Christian churches, just as truly *Christian* churches as this proposed "First Christian church" will be? Are not the Methodist churches and the Baptist churches and the Episcopalian churches and the churches of many other names just as truly Christian churches as this projected *only* Christian church in that city will be? The Christian Century joyously holds that they are. There is so much Christianity in the most sectarian of them, and so much sectarianism in the most Christian of them, that it ill becomes any of them to claim superiority over the rest of them.

There is one type of home mission work in Greenville, S. C., and in ten thousand other cities of our land, to which we would enthusiastically give our support. If there were so many as twenty-seven "live ones" in that city who clearly discerned that the religious life of Greenville, S. C., was already cursed with too many churches, all of them responsible not to the community nor even to

one another, but to irrelevant overhead organizations called denominations existing outside of the community and having no particular interest in the community save as the community lends itself to their exploitation—if there were twenty-seven Christian spirits who would band together to set up a pulpit or platform from which a prophet of God could tell the Christian people of Greenville, S. C., what ailed them and persuade them to shake off the impudent control of their religious life by unmeaning sectarian organizations, reducing the number of their local churches from fifty-two to perhaps fifteen, we would gladly give such support as we could to their heroic pioneering efforts.

The Kid Finger

A Parable of Safed the Sage

MY little Grandson pinched his finger in the door, so that the Nail was Bruised, and came off. And there came a time when it was Hanging at one end but loose at the other. And his mother called me upon the telephone, and said, I desire to slip the Finger of a Glove upon it that it may be protected, but he feareth that it will hurt him, and he saith, Nay, but let Grandpa do it.

And I said, Bring him hither.

And I took him upon my knee, and said, First we will clip a part of the old Nail away.

And he said, Nay, for it will hurt.

And I said, Let us watch and see how far the pieces of Nail do fly.

And we watched, and it did not hurt.

But it was not easy to slip the Finger of the Kid Glove upon the Finger of the hand, for the Nail still hung and was tender. And his mother slipped it on by littles, while I sang unto him. And this is the song that I sang: Oh, a little Kid Finger on the Finger of the Kid, Will protect the little Finger and will keep the Finger hid; It will heal the little Finger just the best was ever did; Oh, the little Kid Finger on the Finger of the Kid!

Now if it be objected that this is not Great Poetry, I answer that it falleth into the category of Occasional Verse, like Coronation Odes, and it is, as I judge, quite as good Poetry as Alfred, Lord Tennyson, wrote for the Jubilee of Queen Victoria, and somewhat better suited to the occasion that produced it. For the little lad sang with me about the Little Kid Finger on the Finger of the Kid, and before he knew it the Kid Finger was on tight.

And if any one would know what Tune this poetry was sung to, it was the Classick melody of the Turkey in the Straw.

For that is Great Poetry which serveth poetickally in a great Need; and that is Great Musick which in in the sphere of Musick functioneth greatly.

And if thou desirest to know my sentiments on the controversy of Art for Art's sake, thou mayest be able to infer it from these Few Remarks. For Musick and Art and all else is Good in proportion as it is Good for Something. And I have very little use for goodness which is good for nothing.

Can We Keep the Church Christian?

By William Adams Brown

WHETHER Christianity is a practicable religion for society resolves itself in the last analysis into the question whether it is possible to have a church which shall be really Christian. And this is not so easy a question to answer as it might appear.

It is understood, of course, that when I speak of the church in this connection I use the word in its conventional sense to denote the sum total of organized Christianity—the church that operates through sessions and presbyteries and general assemblies, parishes and dioceses and general conventions, conferences and councils, classes and congregations, the church that owns property, supports ministers, elects moderators and bishops and ruling elders, adopts constitutions, passes laws, and through the other recognized methods of institutional procedure has acquired personality in the sense in which alone that term is known to the law. There is indeed another sense in which we may use the term church which would render our question superfluous. If we mean by it what Paul means, the company of believers who are spiritually united with Christ, it is clear that the church cannot but be Christian, for it is only another way of describing all those who are Christian in fact. But no organized church—not even the church of Rome—has ever professed that all its members were genuine Christians, nor has it claimed to contain all who were. "Where there is a church," said a wise scholar once, "there is always a little bit of the world," which confirms the truth of what we were saying at the outset about the central place which the church holds in our attempt to demonstrate the practicability of the Christian religion. For to prove that Christianity is practicable for society as distinct from the individuals who compose it we must prove that it is possible to Christianize the world, and if there is a bit of the world in the church, this would seem to be the place of all places to begin.

THE INSTITUTION

But we are interested here not in showing that the church is not as yet wholly Christian, but in understanding why this is so, and, above all, why, when we see that it is so, it should be so difficult to change it. This brings us face to face with one of the most baffling of all the questions of social philosophy—the question of the place of the institution in society, its relation to spiritual ideals and social progress. What is an institution? It is a social ideal which has succeeded in getting itself accepted by a number of different people and which now faces the most difficult of all tests, the test of success. The church is Christianity so far as it has won its place in the world, become part of the structure of human society, uses the methods that men use in other organizations—law, tradition, social custom, a professional ministry, buildings, real estate, property in the largest sense of the word, in a word the whole paraphernalia of institutional life.

When I say that in the church Christianity faces the hardest of all tests, namely, the test of success, I do not refer simply to the obvious fact that the success of the

church attracts to it people who care nothing for its original purpose but use it simply as a means of assisting them in their quest for social prestige and power. I mean that for those whose motives are essentially Christian and who are trying according to their lights to live the Christian life, church membership presents difficulties and damages of its own, the danger of complacency, for example, which makes us satisfied with what we have already done, the danger of inertia which blinds us to the new duties and opportunities which the future presents.

All organization brings responsibility and responsibility makes men conservative. The better one loves the church, the more one realizes what it means for human welfare that there should be an institution standing for the things for which the church stands—preaching, religious instruction, philanthropy, missions in the widest sense of that term, the weekly reminder that there is more in life than that which we can see and touch and handle, the more one tends to identify the present form of the church with its ultimate purpose and to deprecate change as unnecessary if not dangerous.

THINGS AS THEY ARE

And this satisfaction with things as they are leads us naturally to shut our eyes to the things that may be. We have grown so accustomed to thinking of Christianity as a part of the established order of things that it is easy for us to forget how our religion began. There was a time when the church, as we now know it with its elaborate institutions, had not yet come into being and Christianity was only a little group of men and women inspired by the Master with a passionate conviction that the world was wrong and needed to be made right, and that in the gospel of Jesus Christ they had the power which made that regeneration possible. We need to remember that the same spirit which inspired the revolution that we call Christianity is still active in the world and that it is even now at work in men and women outside the church as well as within, kindling their hopes with a vision of the better world even as it did in the days of the first beginnings. We must be on our guard lest our very loyalty to what the Spirit has said and done in the past blind us to the new possibilities of the future and deprive us of the new allies in whose fresh vision and undaunted courage we might find reinforcement in our struggle for a better world.

In all this there is nothing strange or unusual. It is only the working in this particular case of the law of all institutional life, that the longer an institution lives and the stronger it grows, the more it tends to be content with its own achievement and to make its past the measure of its future. But this is to create for Christianity an impossible situation, for the one thing that the Christian cannot do is to be content with the past. Christianity is by its very nature a forward looking religion, conceiving its task in terms of an ever expanding life and setting for its goal nothing less than a completely Christianized world.

How, then, can we overcome in the church the inertia

which seems to be inevitable in the case of every institution? How can we keep the church Christian? There are some who tell us that we do not need to overcome it. While they recognize that the description which we have just given of the way institutions operate is applicable in every other relation of human experience, they deny that this is so in the case of the church. Here we have an exception to the ordinary operation of social law, a new, divine creation, supernatural in the strictest sense and hence needing no change in its structure or method of operation. The relation of the church to Christ, writes a leading representative of highchurch Episcopalianism (and by the church he means all baptised persons who accept the sacramental system in its episcopal and trinitarian form) is "organic, vital, structural and fundamentally static." All that needs to be done, therefore, is to use these predetermined relations as a criterion for repudiating all illegitimate claimants to the name and in due time the desired spiritual and moral results will follow.

The same uncompromising attitude meets us in Christians whose theology stands at the opposite pole from that of the highchurchman. I mean the extreme premillenarians. To them the church in its existing institutional form has so far surrendered the essence of Christianity as to become a kind of anti-Christ. For what is anti-Christ but the spirit of compromise which in a hundred ways and under a hundred names has abandoned the stern literalism of early Christianity and come to terms with the world? Between Christianity and the world, so they contend, there is now and must always be an internece conflict. Not here in this world of imperfection and sin, but in the heavenly country still to be revealed, Christianity is to come to its own. For the Christian here God's word is still the old word that came to Christian in the City of Destruction: "Flee from the wrath to come," and to leave the world which is the object of God's wrath one must begin by turning one's back upon the existing church.

A PRACTICAL RELIGION

But for those who are neither highchurch sacramentarians nor premillenarians, the matter is not so simple. We believe, at least we profess to believe, that Christianity is a practicable religion for this world as well as for that which is to come, and this means that institutions as well as the individuals who use them must be Christianized. And first of all, and most of all, the church.

How then can we overcome in the church the inertia which seems to be inevitable in every institution? I answer in the same way in which we must overcome inertia wherever we find it, by a process of continual change in which the principles for which the institution exists are continually redefined and its methods of realizing its purposes continually revised in the light of the new demands of the changing situation.

This does not mean that we must surrender our conviction that the church holds in trust a divine revelation of permanent validity. Permanence and change may exclude one another in logic, but in life they go together. The only way in which a man can remain consistent is to vary his action from time to time to meet the new conditions which arise, and the same is true of an institution. The

true continuity of the church is a continuity of spirit, and the test by which its outward forms are to be judged is the extent to which they respond to the new conditions set by the changing environment.

The need of change appears, in the first place, in the fact that the persons who make up the membership of the church are constantly changing. One generation succeeds another, and each new generation grows up into a new environment, physical, intellectual and social. They face new situations; they are confronted with new tasks. They talk a new vocabulary. To the fathers who have worked out their own philosophy of life, or, what comes to the same thing, have abandoned the hope of doing so, the young folks seem revolutionary, destructive. They will not be satisfied with the old forms. They want new forms of their own. It is the familiar situation which our Lord described in his parable of the new wine and the old wineskins. The question whether the church can be Christian is the question whether we can devise a wineskin flexible enough and capacious enough to contain an indefinite supply of new wine without wasting the old.

IDEALS AND MACHINERY

The readjustment needed is in part a matter of the redefinition of ideals, in fact a matter of the remodelling of machinery. We see both taking place in the church of to-day.

It is in part a matter of the redefinition of ideals. Face to face with the new situation we perceive implications of the Christian gospel which in the nature of the case our fathers could not see. Old terms, like brotherhood or service, take on a new and revolutionary meaning when one is dealing with Japanese or negroes. To forgive one's enemy is one thing when that enemy is an individual whom you can see; quite another when it is a nation, or a class—Germany, for example, or the Soviet Republic.

So we see all about us today a mighty stirring of life—the effort to make earnest with the ideals of the gospel in relations of life to which in the past they had not been thought to be relevant. Foreign missions is a familiar illustration of such a readjustment. What we call the social gospel in its broader aspect another. The ideal of world peace, whether taking dogmatic form as pacifism, or more opportunistic expression in the plan of a league of nations, is a third. More radical social movements, like socialism and philosophical anarchism, however, dangerous and misguided they may seem to some of us—are symptoms of the same desire.

What is to be the outcome of this movement? Can we make place for it within the church? Can we relate it positively and constructively to those older ideals of brotherhood and service which find expression in the Bible and the creeds? This is the question which the new theology is trying to answer, and upon its success or failure will depend in part the decision whether we can have a church which shall be really Christian.

But a theoretical adjustment alone is not enough. We must find ways and means in which the new ideals can find practical expression in conduct. And this is a matter of ecclesiastical as distinct from theological inventiveness. Such experiments are going on all about us with greater

or less success. The interdenominational movement, in all its baffling and confusing forms, is a series of such experiments. Federal Council and local Federations of Churches, Young Men's Christian Association and Young Women's Christian Association, Salvation Army, and Young People's Societies of Christian Endeavor, Home Missions Council, and Foreign Missionary Conferences, Edinburgh Conference and Lambeth Conference, Social Service Commission and Continuation Committees—these are but a few of the many ways in which Christian people are trying to work out such changes in the machinery of the church as shall make it a fit vehicle for the expression of the Christian spirit.

A NEW AND BETTER CHURCH

What is going on on a large scale in the church as a whole is going on on a smaller scale in individual churches and in the denominations. We agree that the old organization is not adequate to meet our needs today. We are feeling our way—blindly, clumsily, wastefully—incredibly wastefully, it often seems—but yet surely toward a new and better church.

But here we meet a new and serious obstacle, and that is in the men and women who have grown so accustomed to the old that they do not see the need of change—some of them church members who have grown used to the old ways and do not like to have their habits disturbed—bourgeois minds, in Victor Hugo's sense of the word bourgeois, when he says that the bourgeoisie is "interest which has reached the point of satisfaction. The bourgeoisie is simply the contented portion of the population. The bourgeois is the man who now has time to sit down. A chair is now a caste." How many good people there are to whom the church is what Victor Hugo describes, a convenient place to sit down while the preacher says things they already know and approve.

Even more important and more difficult to deal with are the officials of the church, the ministry as we call them—those who earn their living by running the institution. A change in the organization of the church may imperil their jobs. And one need not be a selfish or irreligious man to feel that it would take powerful arguments to convince him that such a change was for the better. If the new church is to grow out of the old without a break, we must convince the ministry that the change is necessary, and this is a matter of education.

So we come to the fundamental problem of all social philosophy, that of education. It is not enough that a few should see what needs to be done, whether in the field of theory or practice. They must persuade the rank and file of the people with whom, in our democratic society, the power rests, that they are right. The question whether we can have a Christian church is in the last analysis the question whether we can have an effective system of Christian education.

That is the significance of such attempts as have been made in England by the Archbishop's Commissions and in this country of our own Committee on the War and the Religious Outlook. They are attempts to secure such agreement among the leaders of the churches as to the ideal to be sought as will set the standard for a system of

Christian education which shall unite Christians in general in support of a program which shall be truly Christian.

This then is the test by which we are to judge the church. Is it Christian in its ideals? Is it so organized as to make their realization practicable? Is its membership kept alive to the necessity of continually refining its ideals and readjusting its machinery by a system of education which is at once loyal to the values and attainments of the past, and open-minded to the new lessons and opportunities of the present and the future?

It is the test by which every institution must, in the last analysis, be judged, the state, the university, commerce, industry, the family itself. It is not a special or peculiar problem which we face in the church, we repeat—only the world-old problem with which mankind has been wrestling in every age—of the place of the institution in society. How can we conserve the gains of the past, and transmit them unimpaired to the future, without losing the new insights and opportunities which the present brings? Christianity does not alter the problem, but only intensifies it, by bringing us a new vision of the greatness of the issues at stake—on the one hand, the magnitude of the gains already won; on the other, the boundless possibilities of the uncharted future.

CONSERVATISM AND PROGRESS

I say Christianity does not alter the problem. But it brings something new to the solution, and that is an abiding faith in the power of God through his transforming and recreating Spirit to win the world to himself, and make society over after the likeness of Jesus Christ. This is the gospel we are preaching every Sunday, and men look to the church, which is the visible outcome of our work, for the test of our preaching. The church is the one institution of all the institutions of society which professes to believe what Christ says, and to make earnest with his gospel. That is why it is so essential to have a church which shall be Christian in fact.

I come back to the question with which I began. Can the church be kept Christian? I answer, Yes. And the proof is that we see it becoming more Christian every day, but if you ask me when the work will be finished and the completed product ready for delivery, I must ask you another question, to which our Lord himself declared that he could give no answer—when God's plan for his world will be finished and his kingdom come. That Christ is coming to his own, in the church as in the world, we may confidently believe. "But of that day or that hour knoweth no one, not even the angels of heaven, nor the Son, but the Father only."

Contributors to this Issue

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Dead Languages

By Halford E. Luccock

THE question whether theological students should devote much time to the study of "dead languages" used to be a rather combustible one. On the one hand we were assured hotly that there were no dead languages, that Hebrew and Greek studied under a real master were tremendously alive, tingling with vitality. In spite of that, however, "dead languages" as educational necessities have fallen on evil days with few so poor to do them reverence. Perhaps the most unkindest cut of all is the recent thrust of so eminent a Greek scholar as Principal James Denney, in one of his letters to Robertson Nicholl: "We could teach a great deal more than would fit men to be ministers if we did not indulge the pretense of teaching through Greek and Hebrew instead of teaching in the mother tongue. . . I think it no better than a superstition to believe that every man who is to preach the gospel and do pastoral work must affect to be a student of Greek; as for finding the word of God in Holy Scripture and presenting it for the edifying of the church, the men who cannot do that with the English Bible, which is all that the church itself has to depend upon, cannot do it at all."

The truth of the matter is that there is only one dead language that any one need to worry about—dead English! And the goblins will get us if we don't watch out! A young student may be most carefully inoculated with Hebrew and Greek, without having them "take" at all. But there is a deal of dead English floating around the unsterilized nooks and crannies of the theological class room and library and infection by it is perilously liable to become chronic. A theological education sometimes has an effect like that of Jacob's wrestling with the angel—it leaves a man to go halting all his days, so far as his speech is concerned. His listening flock, patiently trying to translate a strange, alien jargon into words of one syllable, shares the sentiment of Festus—"Much learning hath made thee mad!" All the preacher's little homiletical fishes (sometimes, they are hardly minnows) talk like whales! Among the many handicaps under which the church of Christ works, is the elementary, obvious one that between the technical dialect of the pulpit and the world of the street corner there is a great gulf fixed, across which must be flung a suspension arch of simple Saxon speech, before there can be any real communion of saints. Language has a very subtle influence on the thought it expresses, and when a preacher's words are complex, involved and cloudy, his message itself cannot long retain clearness and simplicity.

DEAD FROM OVERWORK

The writer has a vivid memory of Julius Caesar's exploits in indirect discourse, wherein the scoundrel Ver- cingetorix, instead of talking face to face like a man, mumbled out his story through a maddening maze of sub- junctives and uncertain participles. Only two memories of the writer's school days are more painful—simultaneous quadratics and the dentist. Many ministers share at least

one trait with imperial Caesar. They frequently speak in "indirect discourse" which does not fly straight to the mark like a bullet but rambles around amid thickets and bogs, "down dark lanes that lead nowhere." Trying to follow the tangled threads of the argument is like wandering around the dark caverns of the mammoth cave without the friendly help of a guide and rope.

Much pulpit language has died from an honorable cause—overwork. It has been used and used again until it is a thing of shreds and tatters, all out at the elbows, hardly fit clothing for a Royal Proclamation. A stethoscope should not be required to show that life has long since passed from it. We are all interested in pensions for worn out preachers. They are richly deserved. But ought we not also to provide pensions for worn out ministerial phrases, as well, so that they could be relieved from active service? These worthy phrases have wrought righteousness, from weakness were made strong, waxed mighty in war and put to flight armies of aliens. They ought to be buried with all the honors of war instead of being rudely disturbed every Sunday morning. On this roll of honor we would give a high place to such overworked language as "over the top," to the omnipresent "challenge" and "crisis;" to all "new eras;" new "ages" and new "days"; to "one hundred per cent Americanism;" to such pseudo-scientific lingo as "function" (who shall deliver us from that particular abomination?) "objective" and "reaction." Bishop Homer C. Stuntz cried out the other day in a healthy impatience, "no one thinks any more; they 'react.' Let's all quit "functioning and go to work!" One whole communion, the Methodist Episcopal, was told with incessant reiteration from pamphlet and platform during a recent campaign that "Prayer releases Power." That is unquestionably true. But it is just as unquestionably true that saying so a thousand times in the same threadbare words releases nothing but a sigh of despair. Language dead from over-work never achieves any divine miracles of surprise. The hearers go away thinking the preacher has "said what he ought to have said" and that is the end of it. Instead of the bread of life, the flock has been given spiritual food that is more like a pretzel, "dry as the remainder biscuit after a voyage."

DEAD FROM STRANGLING

Frequently language has met a violent death—from strangling. Promising arguments and telling points get all tied up in complicated sentences and are hung by the neck until dead. Rebecca West, in comparing the early and later styles of Henry James, says that in his earliest works Henry James' sentences were lithe and athletic; they could run free and unhampered; but in later years they were swathed in bandages of relative clauses like an old lady invalid wrapped in shawls. James Russell Lowell, in a letter from Dresden where he was struggling with German, gives a vivid description of strangled language—"What a language it is, to be sure; with nominatives sending out as many roots as that witch grass which is the pest of all child

gardens, and sentences in which one sets sail like an admiral with sealed orders, not knowing where the devil he is going till he is in mid-ocean." The first time we meet the Apostles, Peter and James and John, in the New Testament record we find them engaged in an occupation very profitable for any apostle—mending their nets. The fisher of men continually casts a net woven of words and tangled nets take few fish.

When a man strives to attain the simplicity which is in Christ, his effort should extend to language as well as character. What a marvelous teacher of composition Jesus would have been! Or rather, what a marvelous teacher he is! His eye is single and the whole body of his discourse is full of light. He is come to seek and to save that which is lost and his words, having only that one great purpose of service, and none of self display, are as clear and strong as the rays of the sun through a burning glass. The single purpose of service is the preserver of sympathy for every speaker. Sometimes a sword is so heavy with ornament that it cannot be readily swung against an enemy. And frequently a man's style is so loaded down with rhetorical decorations that it cannot be effective for the direct and convincing persuasion which marks all true preaching. Wherefore, laying aside every weight, and the (rhetorical) sin that doth so easily beset us, let us run with patience the race that is set before us, looking unto Jesus. For Jesus is not only the salvation of a man's soul but of a man's style as well.

ANEMIA

Pernicious anemia is the reason for much dead language. The words are not lively, full-blooded creatures with rosy cheeks. You can chop them up into pieces without running any risk of causing a hemorrhage. The language of the pulpit is often deficient in red corpuscles, that is, in words with color and fire and music in them, words that catch and suggest the rich pageantry of life. It is very easy to be too harshly critical of the pulpit for this. One reason for it is greatly to the preacher's credit. If he is at all mentally awake, he must read, mark and inwardly digest, if possible, many books which are essentially text books, written in severe style, technical, philosophical and theological books. So his language becomes subdued to what his mind works in. A long shelf of novels and poetry is needed to counteract the pernicious effects of one's vocabulary of a ten volume Dictionary of Religion and ethics. The wife of Principal James Denney shrewdly noted that he was preaching much better since he had taken to reading French novels. But alas, the preacher is often so crowded that he makes the mistake of skipping the novels instead of the Dictionary!

What wreckage stereotyped language can make out of the most sublime thought has perhaps never been demonstrated so convincingly as in the paraphrase of Hamlet's soliloquy into modern "jargon" in Sir Arthur Quiller-Couch's "The Art of Writing." The immortal

To be, or not to be,
That is the question,

emerges thus as many a speaker might render it in the omnipresent rhetorical jargon of today:

To be, or the contrary? Whether the former or the latter be preferable would seem to admit of some difference of opinion; the answer in the present case being of an affirmative or of a negative character according as to whether one elects on the one hand to mentally suffer the disfavor of fortune, albeit in an extreme degree, or on the other to boldly envisage adverse conditions in the prospect of eventually bringing them to a conclusion. The condition of sleep is similar to, if not indistinguishable from that of death; and with the addition of finality the former might be considered identical with the latter; so that in this connection it might be argued with regard to sleep that, could the addition be effected, a termination would be put to the endurance of a multiplicity of inconveniences, not to mention a number of downright evils incidental to our fallen humanity, and thus a consummation achieved of a most gratifying nature.

Quiller-Couch's whole chapter on "jargon" ought to be bound up between the old and new testaments in all Bibles presented to young preachers.

Conventional, stereotyped language is the real tomb of our Lord. When his truth is laid away in threadbare, mechanical speech, we look in vain for an Easter blooming. The preacher, above all others, should ponder well Emerson's saying, "We die of words. We are hung, drawn and quartered by dictionaries."

SENLITY

But the most frequent cause of dead language is senility. Words, phrases and expressions which have passed into decrepit old age. This does not refer to those timeless words which embody the realities of God and the soul, which are the same, yesterday, today and forever. Senility descends rather upon the period costumes with which the body of truth has been clothed in other centuries and generations, costumes which are no more an integral part of the truth of Christianity than were the Roman toga or the suit of armor of the middle ages inseparable parts of the human anatomy. The tragedy of it is that the ageless message of Christ to the living present is made, by obsolete language, as remote from the thought and life of the day as though it were expressed in the Old English of Chaucer or Piers Plowman Doctrines.

Ideas and watch words which were impregnable defenses of the faith in days when such expressions spoke directly to the mind of the age become present obstacles. During the war it was a frequent experience for a regiment of soldiers in the trenches to discover that the barbed wire entanglements which proved so great a defense when a hostile drive was being withheld, became a distressing obstacle when an advance movement over the same territory was launched. The same experience has befallen the church again and again. For instance, such an ancient defense of religion as the doctrine of the verbal inspiration of the Scriptures is today a vicious snarl of barbed wire lying athwart the path of a united church advancing to world service. What obstacles lie in its meshes! It brings forth a resurgent premillenarianism, which, with gaze upturned to the clouds, passes by, like priest and levite, a bruised and wounded world. It sustains an intensified denominationalism. In thoughtless optimism we are tempted to believe that the modern understanding of the Bible has penetrated far more deeply into the mind of the church than is the case. The recent agitated squall

produced in England by the sermon on evolution preached by Canon Barnes to the British Science Association demonstrated that clearly. The sermon contained nothing which has not been an accepted commonplace among educated Christians for a generation. Yet its frank acceptance of the results of evolution for Christian thinking brought about the head of the preacher a veritable hurricane of protest from all directions. The church has not been honestly teaching the foundations for a modern Christian faith to the extent it should be doing. Too often it has been content with repeating the language of a literal interpretation of Genesis, language which is both meaningless and powerless as a present apologetic of faith. Thus "the inspiration of one age becomes the damnation of the next." Such discussions as the one just cited on the verbal inspiration of Genesis, are as fitting, in view of the task of the church to-day, as it would have been fitting if, when the call to arms came to the United States in the world war, its young men had been so immersed in discussions of the Dred Scott decision and the Missouri Compromise that they failed to respond. So much of our theological speech is reminiscent of

Old unhappy far-off things
And battles long ago.

The principle trouble with "the old time religion," which we are vociferously told was "good enough for mother" etc., etc., is that it is not *old* enough. Its partisans make the mistake of stopping in the sixteenth century instead of going clear back to the beginning. The "old time religion" really worth talking about and living by is the religion of Abraham, a religion of intellectual and spiritual daring; the religion of Moses, a religion of social revolution; the religion of Jesus, a religion of love.

OLD TIME RELIGION

It was said of Hugh Price Hughes that "he took the ancient passion for the souls of men and set it in the stream of modern life." That is the task of every herald of the gospel, to take the ancient truths and ancient passion of the good news of God in Christ and set them in the very midst of the thought life of the day, shorn of all accidental and obsolete accumulations.

"My sheep know my voice." The human heart answers, not to the mechanical repetition of a foghorn, or the ceaseless reiterations of a doctrinal phonograph, but to the voice of Him whose words are spirit and life. "Oh man, speak *things!*," cries Emerson to the preacher, in a passage that might well be carried in the memory:

At church today I felt how unequal is this match of words against things. Cease, O thou unauthorized talker, to prate of consolation, resignation and spiritual joys in neat and balanced sentences. For I know these men who sit below. Hush quickly, for care and calamity are things to them. There is the shoemaker whose daughter has gone mad and he is looking up through his spectacles to see what you have for him. Here is my friend whose scholars are all leaving him and he knows not where to turn his hand next. Here is the stage driver who has jaundice and cannot get well. Here is B who failed last year and he is looking up anxiously. Speak *things* or hold thy peace!

Jesus found the language of religion all bound up in the grave clothes of tradition and laid away in the sepul-

chre of ceremonialism. And he spoke with a loud voice, "Come forth!" and the ancient words, God, Father, Son, sin, love, life, came forth alive, glowing with freshness and power. That enlivening of words is a prime necessity of every age. The prophet must take the religious language of his time and say to it, "In the name of Jesus of Nazareth, 'rise up and walk!'

VERSE

The Prophet

WHERE lightnings set afame the sky,
Where stoops the live oak to the wind,
He stands as stands a storm-cleft peak,
A cliff of cloud above the plain.

They will not hear His living voice;
"Away," they cry, "to Golgotha!"
And crown Him there with martyrdom.
His living voice now stilled, His word
Is caught up by the echoing hills
And flung afar to every age,
While children strew wild flowers for Him
Their fathers flayed and cursed and killed.

No sweeter sadness than is His
Whose ear hath caught the sounds afar,
Whose eye hath seen the distant day,
Whose soul hath sensed the wider law.
He hath no country, but two worlds,
One that is now, one yet to be;
He goes, a solitary soul,
Along His way unto the end,
A liberator to His chains!

Ere good hath ever conquered ill,
Ere ever night hath turned to day,
Or waters sweet were ever struck
From rigid stones, or barren sands
Have borne the blossom of a rose,
A Prophet's tears have there been shed.

HUGH ROBERT ORR.

To Walt Whitman

(Born May 31, 1819)

YOU had no zest for lilting roundelays
Of perfumed love and highly spiced romance;
Your thought was anchored in the wide expanse
Of universal being. Let the praise
For slender songs and sonnets be to those
Who know not high adventure, smug, content
To be within life's study-windows pent,
Past which no wind of great emotion blows.
Your thoughts were tidal, and your dreams were drenched
With seas tempestuous and thunder-rocked.
Your arm with Neptune's arm was interlocked
As you strode—then as now—with youth unquenched.
No idle singer of an empty day,
You hold, with sun and stars, your cosmic way.

THOMAS CURTIS CLARK.

Is Prohibition Here to Stay?

A NEW YORK CITY hero to the common appetite is engaged in the sacrificial task of organizing a great Independence Day parade on behalf of an emancipated personal privilege to drink. His ardor is worthy some such cause as a denial of the right of little city children to good milk or the eradication of a great moral evil. He says his mail is making the carriers groan and that within a single week he has enrolled 30,000 men and boys for his panoramic protest against the denial of a sovereign American right to booze up at will and in the easiest and most expeditious fashion. Note that he has boys in line. That is prophetic. Without appetite in the boys today it will be hard sledding for such partisans of Gambrinus tomorrow. A shrewd and persuasive Faustus could not rally a corporal's guard in rural Kansas for such a parade; that is a generation that knows not John Barleycorn. In a great city where uneducated alien opinion still lingers over old world habits and respect for law and order is lowest this gentleman may become a genuine Garibaldi in the Devil's army, leading a host with ragged conscience in which the red flag will be a better symbol than the red shirt.

We noted in *The Christian Century* recently the organization of the seventh successive anti-prohibition association and the news of its files being swamped with applicants for membership. Like mushrooms in the night such organizations spring up in the fertile beds of our social offal and are nourished in the excrements of sensuousness, but they do not endure exposure to the warm sun of public opinion, and so die the day after. The majority of our fellow countrymen enjoy their common bereavement in the passing of John Barleycorn and they will also enjoy with a good-natured smile the passing show of sham such as our Knickerbocker patriot hopes to celebrate on Independence Day.

* * *

The Day After Victory

The day after victory is the trying time. The reaction from its exaltation is liable to be a feeling of lassitude and a wonder in the hearts of many as to whether such voluntary assumption of duty is required of us poor mortals; why not let the wicked world wag its own foolish way—we can take care of number one. Victory won is not victory secured and eternal vigilance is less exciting and by so much less interesting than the big fight. Then there are many of emotional temperament who assume that a victory won is a victory secured and turn to other things; if they cannot go shouting to battle they will not go. The Anti-Saloon League is not looking for new fields to conquer but it is looking for new sources of revenue, and its needs were never greater. There is all too much inclination in the churches to retire as armies of occupation and leave that dull task to police powers alone.

And right there rests the future. Unless prohibition prohibits it falls into disregard among even its partisans of yesterday. If it is made effective the rest of the world will come to our Jerusalem to learn the way of the law and its justice and all nations will flow into the Zion of sobriety. If the voluntary moral forces of the nation leave enforcement wholly to police powers they will have put their reliance in a body of men without temperance conviction as a group and among whom a large percentage would vote against it on a referendum. The annual banquet of the New York City police last winter glittered with the sparkling goblets and foamed with lager; it was a spectacle to behold Bacchus presiding at the great festive board of the servants of the law which had forbidden the sale and transportation of liquor. In such public way they wig-wagged the signal "off duty" to every prohibition law breaker on their beats. No wonder the metropolis lends doubt to those sceptical of prohibition. Either every one appointed to enforce the law must be a known partisan of it or the moral forces of society must follow them to duty with the unsleeping eye of an eternal vigilance.

Charting the Course for Tomorrow

The major question today is being settled down in the navigator's room; it is a question of direction to the pilot as to what course the ship of state shall take in this voyage. Shall it sail straight to the dry land of absolute prohibition or skirt the wet shores in a devious attempt merely to keep in sight of safe dry land? The liquor forces have no hope of securing a repeal of the eighteenth amendment; sorties in that direction are mere feints to draw the dry forces away from the more vulnerable defense against light wines and beer. The Supreme Court has destroyed the last hope of technical attack in denying that the six year time limit in the enacting resolution invalidated it, and the bone dry laws put through states like New York and Illinois leave no hope in state legislation until there is a fundamental enactment of some kind in favor of light wines and beer. The late attorney general did the best he could for them in his near post-mortem ruling, but Congress will remedy the defect.

The issue is up and it will have to be settled on its merits; no subterfuges in regard to medicinal beer will suffice either side. The fundamental issue is that of bone dry prohibition or merely prohibition of distilled liquors and the stronger fermentations. Doctors and druggists protest being put in the position as barkeepers and beer has long been scientifically banned as a medicine.

There is a real issue involved in the light wine and beer contention. No moral reform can be made to work unless there is a dominant moral opinion to back it up. There are many on the broad neutral grounds between absolute prohibition and the older notion of temperance as self-control in indulgence, and there are many good men still unconverted to the newer ideals of social control for the common good. No one defends the American saloon of yesterday; many still believe it is a question of personal liberty. This is leaving out of account the victims of appetite and the money grubbing looters of the common good; their pleas undo them unless camouflaged well under plausible contentions for fundamental rights or better ways for securing real temperance.

The theoretical issue is between the old idea, still pregnant in French democracy, that society's right to interfere with the individual's freedom of desire and action must be kept to the minimum of public safety and the newer idea of American democracy that the individual's desire and action shall not interfere with the welfare of his fellow citizens. The practical issue is between "bone dry" prohibition laws with such illicit sale and consumption as cannot be prevented or the open sale of light intoxicants as a measure of prohibition. Temperance sentiment in the continental countries favors the latter. America is the battle ground of the former. To admit light wines and beer is to open the flood gates of abuse; admit them and stronger liquors will be sold ad libitum. Besides both are socially and morally injurious and around their sale will gather the worst influences in politics. The prohibition of strong drink

The Church and Industrial Reconstruction

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will never be absolute nor will that of gambling and the sex evil, to say nothing of the adulteration of goods and many other things prohibited this side of stealing, burning and killing, but it is already effective to reduce marvelously crime, poverty and the other greater social evils. Its great benefits

will come when a generation has grown up under conditions that drive its purveying out of sight and from the path of daily temptation. We must drive it farther and farther from the pathway of youth by the most drastic enforcement possible.

ALVA W. TAYLOR.

British Table Talk

Dr. Soderblom

and a New Creed

London, May 3, 1921.

DURING the war, the name of the primate of Sweden became familiar to all who tried to keep alive the hope of a restored fellowship among the churches in the lands at war. He was the only mediator on the horizon. The attempt which he planned, to hold in Sweden a meeting of representatives from the churches on each side did not succeed. But through his generous mediation it was possible for Christians in Europe not to lose entirely their points of contact with each other. Dr. Soderblom has been in England and has said many wise words. One thing in particular he desired, a "creed of supra-national brotherhood." We do not need, he said, any alteration of the church's historic confessions but a clear expression of the teaching of Christ and our Christian duty with regard to the brotherhood of the nations and the fundamental moral laws for the shaping of society. "Just as, in the past, the enunciation of dogmas was preceded by eager discussion and profound investigation, so, in our time, too, the enunciation of the definite doctrines that we need to move us on and guide us is being prepared, not least in Great Britain, by the investigations and reflections of individual Christians and the joint efforts of larger and smaller groups. And just as certain parts of the historic creeds are paradoxical expressions of ideas that Christianity must proclaim, even if human thought cannot quite penetrate and systematize them, so, perhaps, Christianity's new creed of supra-national brotherhood and Christian principles for social and economic life must stop at clearly conceived propositions and sacred tasks, without being able to combine them into a logical unity."

It is quite clear that the churches cannot leave these economic and international questions outside their range; that would be the way to neglect and to death. But it has not been suggested before within my knowledge that there should be an expression in a credal form of the new consciousness of the Christian people. Dr. Orchard would contend that all that is necessary is already supplied in the Nicene creed. What more definite social creed could there be than that which sets a Galilean carpenter on the throne of the universe? Yet there may be needed for ears too familiar with the ancient words a declaration of Christian duty in terms of the present social order. . . . On this same matter it is not out of order to refer to "The Acquisitive Society," a great book by Mr. R. H. Tawney. It must be read and weighed; it cannot be ignored by students of the modern economic situation, especially as it concerns the duty of the church of Christ.

* * *

Dr. Shakespeare and His Sabbatic Rest

At the spring assembly of the Baptist Union, the Archbishop of York presented the Lambeth proposals for reunion with the generosity and largeness of vision which marks all his dealings with this problem. But in the answering speeches, once more the real stumbling was laid bare. When re-ordination is reacted, then at once there is a deadlock. None the less, such visits as that of the archbishop do much to change the atmosphere in which the problem is debated and the ecclesiastical atmosphere today is sensibly warmer than it was yesterday. The same assembly heard with dismay the an-

nouncement that Dr. Shakespeare plans to retire next year from the office of secretary. In any case, he seeks a Sabbatic has administrative ability and courage and no one who looks markable position both among his own people and in the general life of the church of Christ. The Baptist Union is as near to a democracy as any church can be, and for this reason it always has a place of authority waiting for a strong leader, whom it has learned to trust. Dr. Shakespeare is without doubt a leader who does not wait to be pushed, but leads. He has administrative ability and courage and no one who looks at the Baptist Union today can doubt the devotion and foresight which he has brought to its service. It is a union of churches widely differing in theological matters. Like all other churches it has its broad and its low sections. And yet these have been held together and led to share in large enterprises under the generalship of Dr. Shakespeare.

It is not to be supposed that a man of such decision and force carries all his people with him all the way. Among his friends there are many of us who go with him on one journey but decline to join him on others. He has been at once a faithful secretary of his own church and a foremost advocate of the reunion of the free churches. He has been a believer not only in a reunited free church but also in the one catholic church of the future. For him a strong Baptist alone is worthy to bring its gifts into the one free church and the one free church alone is ready to offer all its own gifts to the holy catholic church. But some who believe in the one free church are cold to the larger hope. And many who are with Dr. Shakespeare in his churchmanship do not share his political sympathies. During the war and after, the prime minister has had no more steadfast friend than the Baptist secretary. But here he cannot be said to carry with him all his own people or the judgment of all free churchmen. They are sharply divided on this matter. Yet even those who differ from Dr. Shakespeare in politics cannot fail to admire his loyalty and his courage, and behind all his public life, those who know him are well assured that there is a heart which has never lost its first love. A refreshing rest we wish for him and then some more adventures in the service which is his delight!

* * *

No "Exeter Hall" Today

There used to be one building in London, sacred to the spring and other assemblies of philanthropic and religious societies. But Exeter Hall is no more, and with it there has passed some of the contempt which used to be shown to the sentiments of its enthusiasts and perhaps also some of the power some of those enthusiasts had in the life of the nation. It might amuse certain wits to sneer at Exeter Hall sentiment, but careful students of political life in the nineteenth century do not neglect the force of that sentiment. Statesmen had to keep their ears open to the thunders of Exeter Hall. At its best it could put the fear of God into administrators and diplomatists; and if its platform was narrow it was powerful in its concentration of interest and in its passionate belief in its mission. . . . The anniversaries of religious societies are no longer held in one building, and though there is more fellowship between them than at any previous time, they have no such decisive programme as the old evangelicals had. The

audiences of today are troubled by problems which did not trouble their fathers in the faith. Their interests are more diffused. Their solutions of the race problem and the dilemmas of the monastical order are more tentative. And yet when all that can be said in criticism of these gatherings of enthusiasts has been said, it remains true that they stand for the very thing which the nation needs most—the disinterested devotion of men and women to causes from which they have nothing to gain for themselves. The May meeting is a perpetual reminder to the nation that within its borders there are many left who have found a cause for which they are prepared to sacrifice wealth and time, and in the service of which they find the chief glory of their earthly life. . . When these notes are published, we shall be in the thick of these anniversaries. The Baptists have had their diet. . . Today as I passed the Central Hall, Westminster, there were signs that the Wesleyan Methodist clans were gathered. The Methodist church in spite of its vastness has always a family air about it. Next week the Congregationalists will meet. Mr. Viner will take the chair. Along with these meetings the London Missionary Society will hold its annual rally and its friends will hear a sermon from Dr. Schlater of Edinburgh. These and many other feasts of inspiration will be celebrated before the last of the chestnut blossoms falls.

* * *

The New Chairman of the Congregationalists

Of Mr. Viner, the new chairman of the Congregational Union, it may be claimed that no man has served his church with more singleness of mind. He came to Lancashire from the South more than twenty-three years ago, but Lancashire has forgotten that he was ever anywhere else. In fact by disposition as well as by adoption he has an affinity for the Lancashire mind. Both as secretary of the Lancashire Union and as moderator of the northwestern province, he has great weight, and what is more, he has the affection and the trust of his people. A stoic by nature (he never wears an overcoat), a hard worker, a ready speaker, who seldom, if ever, attends a committee without taking part in lucid and forcible language, an enthusiastic educationalist, a steadfast friend of the missionary cause in the interests of which he has visited the Pacific, an enthusiast who does not deceive anyone by his assumption of the part of a hard-headed man of business—such a man is not likely to let his year of office pass without something carried through for the churches of the Congregational order, and already under his leadership they are planning the raising of a big sum of money to prepare for the more exacting service which will be demanded of a church in the coming days.

* * *

Does Persecution Help the Persecuted?

From the life of Cardinal Manning, recently issued, it is quite clear how unpopular the Roman church was in this country two generations ago. Today when Cardinal Bowine completes his silver jubilee in the episcopate, he is congratulated by the prime minister and crowds wait to receive his blessing. So far as this means for the Roman church that it has a kindly feeling from others, it must be welcome. But sometimes the suspicion may come to the leaders that days of persecution are not the least fruitful seasons. There was a time when the free churches were liable to contempt and a mild form of ostracism. There is a town in Lancashire which not a hundred years ago had on its by-laws a regulation touching the erection of "slaughter houses, dissenting meeting houses, and other nuisances." Now all is changed, and the free churches are treated with respect and few of their members have to suffer any loss worth mentioning for their free churchmanship. It is all to the good. Would it be a purifying experience for these churches, and indeed for all Christen-

dom, to endure reproach for the sacred name? Browning put the question in the mouth of the Pope in "The Ring and the Book":

"No wild beast now prowls round the infant camp;
We have built wall and sleep in city safe.
But if some earthquake try the towers that laugh
To think they once saw lions rule outside,
And man stand out again, pale, resolute,
Prepared to die—which means alive at last?"

* * *

A Papuan Jubilee

It is fifty years ago in June since under the guidance of two British missionaries, brave teachers from the South Seas set out for Papua to carry the gospel which their own fathers had but lately received. Papua was then an island, little cared for except by adventurous traders. It has now become a place of unusual interest, towards which statesmen as well as traders are turning their eyes. For the student of Chinese history, the records of the London Missionary Society in Papua are of immense interest. Sometimes in such scenes the reader feels that he turns back the pages of history and sees the old powers at work upon the same human conditions. Missionary study is for such students a time machine whereby the ancient world is made living and present. Whatever achievements await the mission in this island, it has added its toll to the story of the martyrs. There Chalmers ended his fearless life of adventure for Christ and there, in an alien land are the graves of scores of teachers from the Southsea Islands. Their names will not be known except to curious readers of reports, but though they had known Christ but a day, they were ready to die for him, and the noble army of martyrs did no more than that.

EDWARD SHILLITO.

THE SUNDAY SCHOOL

A Christian World*

JOHN WESLEY called the world his parish and no true follower of Our Master can do less. "Go into *all* the world" should convert any reasonable person to a worldwide interest. I received today a letter from my friend, Dr. Luther Freeman, minister of the community church in Shanghai, China, in which he spoke of the famine and his deep interest in the peoples there; for we must remember the sailors in those far-away ports and the white people dwelling there as well as the natives. Sometimes I wonder how much we love our fellow-men. Do we really want them to enjoy the genuine Christian religion (to be saved) or do we merely love our own reputations when we seek to add men to the church? Such a searching question, which goes to the roots of our motives, cannot be dismissed with a superficial glance at our inner natures. If we find that, because Christ means so much to us, we desire to have others enter into the same experience, then it cannot matter greatly what the color of the other's skin may be, nor where he is located. In other words, worldwide evangelistic zeal must follow the triumph of unselfishness. If a mother passionately desires the salvation of her own sweet daughter, but cares nothing for the girls of India or of Bolenge, she is a very selfish mother. If a pastor is greatly interested in getting a man baptized into his own local church, but cares little or nothing about the men of Japan and their relation to a Saviour who gives life abundantly, he is a miserably selfish pastor.

When I love men for their own good I will watch every opportunity to speak to them of Christ, on the trains, on the steamers, as men work for me and in every relation everywhere. Let me make a confession for the good of my soul. For years I have been bending every energy to lead men to Christ and here

June 12. "Making the World Christian. Isa. 11:1-10; Acts 1:6-9.

on my vacation I am maturing plans for our Easter ingathering. Now, in a small house, at the gate of the noble mansion where I am staying, live three young men. For three weeks we have lived in the same yard and I have not said a word to them about Christ and the church. Now I know that if they lived in my city I would at once have invited them to our men's classes. Does this not prove me to be a very selfish man? Is not my interest in building up my own church greater than my love of men for their own good? They say all motives are mixed—but

have I any right to have mine so badly mixed as this? It gives us pause. A day of prayer and fasting would do us all good. We become so complacent in our snug, comfortable and narrow little worlds. Is the world my parish—or only a few choice city squares? Am I my brother's keeper or my brother's exploiter? How much do I care for the man who can do nothing for me? Do I know disinterested love? Meantime the whole hungry, suffering, Christless world awaits our honest answer—God, be merciful to us!

JOHN R. EWERS.

CORRESPONDENCE

Tammany's Clerical Guest

EDITOR THE CHRISTIAN CENTURY:

SIR: That was an interesting editorial which appeared in *The Christian Century* some weeks ago—the one on "Religion in the Open." Among other things, it was said in that editorial:

"Ever since the rise of scientific method in scholarship, religion has deemed itself exempt from those processes of investigation which were utilized freely in all other departments of human life. Her defenders shrank from the cold procedures of science and kept her under the protection of dogmas and traditions. Theological seminaries were kept apart from universities like hot house conservatories maintained for the protection of plants against the irregularities of the outdoor climate. As a result, the Christian ministry is the last of the learned professions to adopt the attitude of freedom, of experimentation and of tolerance. As a further result the church has been kept behind other social agencies in its adjustment to the spirit of the new age."

The editor further said that until the appearance of Professor Fitch's little book, "Can the Church Survive in the Changing Order"—

"There was scarcely any bit of literature extant, representing the church, which dealt with those unconventional ideas that have such vitality in our time. It may be said that all such unconventional people should be ignored by the church, that we need not be bothered by 'unbelievers' and what they think. The church hasn't bothered much about them, but it is worth while to remember that while Christian scholars have allowed themselves to be hemmed in by orthodoxies of creed, convention, and authority, even the most liberal accepting formal restrictions, 'free' teachers of the type of Bakunin and Nietzsche, not to mention many others, have been shaping the religion, or the irreligion, of a great part of thinking Europe. Revolutionary thinkers and leaders, whose very names so-called Christian leaders have hardly thought it worth while to know, are discovered now to have been influential in ways and depths quite unforeseen. If Christian teaching never had even a semblance of chance of struggling with atheistic influences for possession of the soul of young Europe, it was due largely to the limitations of the atmosphere and environment of so-called 'Christian thought.'"

Few will deny that these serious sentences contain much truth, though many will not accept all that is said. All will agree with the editor that religion ought to come out in the open and give and take with the other interests of life. A thing which asks for dominance and claims to be all-important, as does religion, must not shrink from the white light of examination, refuse the thrusts of criticism or ask for any exemption.

But it should be borne in mind, on the other hand, that religion in its essence is intangible. It can not be measured or weighed. The scalpel does not reveal what is sought as it generally does when the surgeon goes probing into the human body. Proof can not always be furnished because religion has to do with the emotions.

Here is a fundamental principle in religion which is at times alluring to the religious worker and at other times utterly dis-

couraging. It is true that conduct is visible and measurable, in a way, though much conduct is known only to a comparatively few. Besides, conduct in most of us is frequently such an admixture of good and bad that it is difficult to decide whether good or bad is dominant. But what I had in mind to say was that while we view with pleasure and hope the disposition of the modern church to claim no exemptions in the hurly-burly of life, the disposition to consider the attitude and thought of the most radical and antagonistic, this disposition on the part of some church leaders at least is not altogether new. And in corroboration of this statement I would bring to the reader's mind a very interesting event in the life of Alexander Campbell.

One hundred years ago Campbell was the outstanding leader in a reformatory movement whose chief tenets were Christian union and the restoration of apostolic doctrine and practice to the church of today. Out of this movement has grown the body of Christians known as the Disciples of Christ, a body numerous and influential in the states about the geographical and population center of the United States. Campbell's talents and work have never received due recognition from the religious world, I feel, but that is merely an aside.

About 1834 Campbell visited New York City. Robert Richardson, his biographer, relates some of the events which characterized that visit as follows:

"While here, he (Campbell) addressed numerous skeptics of the city at Tammany Hall and Concert Hall on several occasions, obtaining a very respectful hearing and making a profound impression. At the close, Mr. Offen, in behalf of one of their societies, presented him with the following thank-offering:

"Sir: The trustees and members of the society of Moral Philanthropists (of which I am also a member) have deputed me to present to you their thanks for your friendly visit to Tammany Hall, being highly pleased with the splendid talents they have witnessed, connected with erudition the most profound, which has both delighted their ears and conferred dignity on their hall. The friendly sentiments you have also expressed toward skeptics, appealing to them as men—as honest men—instead of treating them with contumely, as do the Christian priesthood of New York, are especially noted. These kind feelings, sir, they duly appreciate, and to them they heartily respond. As it respects some of the evidences of the Christian religion, you have candidly and ably stated them. Should a change take place in our views on that subject, be assured it will be honestly and publicly avowed.

"In the event you should again visit New York, you will be to us always a welcome guest. Permit me, sir, to tender to you their best wishes for your health and prosperity, and be pleased to accept the full assurance of their high esteem."

There are some things about this interesting event in Campbell's life which I do not know; and my facilities are such that I can not learn all I should like to know about the incident.

Tammany Hall, or the Tammany Society, is thought of today as exclusively political. It seems, however, that in the beginning some philanthropies were practiced. But with the re-organization of the Society under the leadership of Thomas Mooney it became largely political. When this re-organi-

tion was effected, in the early days of the Nineteenth Century, another society called the Society of Cincinnati was flourishing. This society was aristocratic. Alexander Hamilton was active in it. The Tammany Society was democratic, gathering into its fold the adherents of Thomas Jefferson. And I can see, in view of the above, how skeptics might have been attracted to Tammany.

Many of the ideas current in the French Revolution were widely accepted in the United States in the early days. Doubtless, therefore, in addition to their strictly political work, some if not all of the skeptical adherents of Tammany would gather in some of the rooms of the Hall for mutual edification and for the propagation of some of these ideas which had come from the French Revolutionary days. And I suspect it was in some such room to these skeptical auditors that Campbell spoke on the occasion described by Richardson.

How or why the meeting was arranged Campbell's biographer does not tell. It would be interesting to know these details. But the main point is that Campbell did so speak to such a group in Tammany Hall. That he approached his auditors as honest men; that he did not assume superiority in any way; that he came out in the open and gave and took—all this is self-evident; and it was notable, especially for the day and age.

That this was not an attitude assumed for the occasion; that this was not an isolated event in Campbell's life, is brought to mind by his debate with Robert Owen, the kindly and benevolent disbeliever who founded New Harmony, Indiana, in demonstration of his communistic ideas. Owen had been lecturing in different parts of the United States and was outspoken in his opposition to Christianity. He became bold in his antagonism and from New Orleans issued a challenge to the whole Christian world for a discussion on the fundamental tenets of Christianity. No David was found to meet the defiant Goliath. It seemed that the challenge would not be accepted until Mr. Campbell offered himself as a defender of "the faith once for all delivered to the saints."

Preparatory to the debate which followed, Mr. Owen visited Campbell at Bethany, W. Va., the latter's home, for the arrangement of details. Abundant evidence is to be had that these two gentlemen wandered about the country estate of Campbell for two or three days, absolutely frank with each other and enjoying each other's company immensely.

Following the debate which was held in Cincinnati about 1830 and which proved a veritable rout for Owen, a warm and abiding friendship between the two men existed. Fifteen years later, when Campbell was preparing for a trip abroad, he went to New York. While there Owen called on him to the joy of both. And when Mr. Owen departed, Mr. Campbell remarked, as he had done frequently before, that "of all my opponents in debate the infidel Robert Owen was the most candid, fair and gentlemanly disputant I have ever met." Some later churchmen might profit by the generous spirit here revealed.

Somewhere I've heard the story of Lincoln and Stanton, his somewhat irascible Secretary of War; that Lincoln had made a suggestion concerning the conduct of the War or maybe given an order, upon hearing which Stanton vouchsafed the information that Lincoln was a fool. When Stanton's delicate pronouncement reached Lincoln, instead of anger and offended dignity he replied: "And Stanton said I was a fool? Well, Stanton's a sensible man. I'll have to investigate his statement. Maybe he's right."

All of us live in the same world. All right thinking people want to know the truth and to do the right. All may not agree as to what is best and right; but the other fellow is entitled to his viewpoint. Let him have it. Discuss with him his position if occasion arise. Differ from him if you must, but do it in all kindness.

This spirit in religion and in the other relationships of life would do much to allay the suspicions and dissipate the differences which mar so largely the fellowship of the world today.

E. B. BOURLAND.

Lancaster, Ky.

BOOKS

THE SHEPHERD OF THE SEA. By W. L. Watkinson. With an introductory note by S. Parkes Cadman, who calls Dr. Watkinson "the greatest of the surviving preachers of the Victorian period." The volume contains eighteen sermons which Dr. Cadman says are characterized by "zeal, courage and discretion." (Revell. \$1.75.)

THE HIDDEN ROMANCE OF THE NEW TESTAMENT. By J. A. Robertson. The declared purpose of this book is "to discover the homelier personal background out of which the New Testament sprang." Contains chapters on such themes as "The Man of Arimathea," "The House of the Upper Room," "A Page of Names," etc. (Pilgrim Press.)

THE DAY OF THE CROSS. By W. M. Clow. The author of "The Cross in Christian Experience" here contributes to the religious thinking of the age twenty-six sermons, twelve of them being on Bible personalities, Mary Magdalene, Pilate's wife, Caiaphas the ecclesiastic, Pilate the agnostic, etc. (Doran. \$1.75.)

CHRIST IN ITS MODERN EXPRESSION. By the late George Burman Foster. Professor Douglas Clyde Macintosh, of Yale University, edits this work and assumes responsibility for its publication. The volume embodies Professor Foster's lectures on the dogmatics and ethics of the Christian religion in the form in which these were delivered to his classes in theology. The main body of the book is made up of the dictated portions of the lectures. (Macmillan. \$3.75.)

THE PULPIT AND AMERICAN LIFE. By Arthur S. Hoyt. Containing chapters on Jonathan Edwards, Lyman and Henry Ward Beecher, Channing, Bushnell and Brooks and on such themes as "The Puritan Preacher," "The Old and New Evangelism," "The Pulpit and the Nation," "The Pulpit and Social Welfare," "The Present American Pulpit." (Macmillan.)

HINTS TO PILGRIMS. By Charles S. Brooks. Those who have read "Chimney-Pot Papers" and "There's Pippins and Cheese to Come," will know what to expect in this latest collection of the Charles Lamb of modern American literature. Seventeen essays of great charm are included. Among the titles are: "I Plan a Vacation," "Circus Days," "In Praise of a Lawn-Mower," "A Chapter for Children," and "On Dropping Off to Sleep." (Yale. \$2.50.)

MYSTIC ISLES OF THE SOUTH SEAS. By Frederick O'Brien. There seems now more than ever before to be a hankering on the part of temperate zone denizens for the South Seas, and Mr. O'Brien, who became at once a best-seller upon the publication of his "White Shadows of the South Seas," seems to know how to minister to that longing. He has the ability to reproduce the hazy atmosphere of the islands, and he makes every page of his book interesting, which is something some writing travelers have not been able to do. The book is almost perfect from the artistic and mechanical viewpoint. (Century. \$5.)

THE TEMPEST. This is the first volume of the new "Cambridge Shakespeare," edited by Sir Arthur Quiller-Couch and John Dover Wilson. All in all, this edition seems the most attractive and helpful of small editions that have been published. A characteristic of this edition is that an attempt is here made to bring the language of the plays up to date, the editors having studied thoroughly the work of Shakespearean scholars of the last score of years. (Macmillan. \$1.40.)

THREE NEW NOVELS. "The Brimming Cup," by Dorothy Canfield, is said by the critics to be this writer's "most striking book." It deals sympathetically with certain problems that are persistent ones in many homes. (Harcourt. \$2.00.) "The Tryst," by Grace Livingston Hill, is an inspiring story of American youth. (Lippincott. \$2.) "Green Apple Harvest," by Sheila Kaye-Smith, is the latest work of this English author, who won many thousands of readers by her "Tamarisk Town." (Dutton. \$2.)

NEWS OF THE CHRISTIAN WORLD

A Department of Interdenominational Acquaintance

Episcopal Rector for Fifty Years

"The Little Church Around the Corner" in New York parlance is in reality the Church of the Transfiguration. Recently the rector of this church, the Rev. George Clarke Houghton, D.D., celebrated the fiftieth anniversary of his ordination. He has been twenty-four years the rector of the parish. This church was one of the first in New York to show tolerance to actors and actresses. The people of this profession were invited into the church and the minister frequently conducted their funerals and weddings. Since that time a more tolerant attitude to the men and women of this calling has been noted throughout the country and other than Episcopal churches have received them into membership. A great many weddings are held in the Church of the Transfiguration, couples sometimes coming from very long distances to speak their vows in this attractive building in the heart of New York.

Reformed Church Establishes Pension Fund

The Reformed Church in America is that group of Reformed churchmen whose ancestors were of Dutch descent. This communion will hold its national gathering at Asbury Park, N. J., next month. It has 750 ministers and plans to inaugurate a pension plan which will organize a fund of a million dollars for the benefit of its leaders. It is thought that Asbury Park may be selected as the permanent headquarters of the denomination. The Reformed Church in the United States is another body made up of those Reformed churchmen whose ancestors were of German birth.

Anglicans Seek to Improve Congregational Singing

Singing has been regarded in the past as the peculiar glory of evangelical worship. Church of England leaders are realizing just now what an important place it has played in the church life of the past and are seeking to improve the singing in their churches. Congregational hymn practice is now held a half hour preceding the worship. Some of the great hymns have certain parts assigned to a soloist and other parts to the congregation, with a very dramatic effect. The Dean of Manchester has led in the improvement of the congregational singing in his cathedral.

Family Altar League Will Advertise

It takes a press agent to make any good cause go these days and one reads with interest that the Family Altar League has decided to advertise for families that will hold morning prayers. The organization is a very virile one and is headed by Dr. W. E. Biederwolf, the well-known evangelist. Meetings will be held in many centers this coming year to present the cause of the organization both to ministers and laymen. The Family Altar League has a perfectly sane

and helpful program of increasing the religious interest in the home. Once the present tide of home chaos passes we may look for some strong counter-movements to arise, and this may be one of them.

Unitarian League Does Things

The Unitarian Laymen's League sets an example to similar organizations throughout the country in the vigor of its program. During the past two months it has put out a new statement of the essentials of Unitarian belief. The speakers of the League have addressed audiences totaling 150,000 in 202 cities. Last summer 101 ministers were enabled to attend the summer school of Harvard University. Many university centers have been entered and here Unitarian beliefs have been disseminated. The League stresses in the local church the attendance of men at the services.

Churchmen Attack Ku Klux Klan

Bishop Reese, of the Episcopal diocese of Georgia, addressed his recent annual convention most forcibly on mob lawlessness and other forms of injustice. He asked the convention to express and publish its condemnation of these acts, and to declare the Ku Klux Klan organization "more than a mistake, a wicked and dangerous folly." This the convention did, recommending at the same time that this section of the bishop's address be read in every Episcopal church in the diocese. It seems likely that this action, and the brave speech of many ministers throughout the southland, will utterly defeat the revival of racial antagonism

which is symbolized by the revival of the Ku Klux Klan.

Disciples Want a New Constitution for Missouri

It is not often that a religious denomination takes as much interest in a political measure as the Disciples are doing this year in a movement in Missouri for a new state constitution. Headquarters were established in St. Louis, when it was discovered that under the present state laws it is impossible to incorporate the United Christian Missionary Society in that state. The officials say that they "are doing business in Missouri only by sufferance." It is of doubtful legality for them to continue there. In the meanwhile there is a proposal for a new constitution which would make more generous provision for the incorporation of religious bodies. In the old days it was boasted in the "show-me" state that "Jesus Christ would never cross the Missouri river." This spirit on the part of the pioneers is reflected in the legal institutions of the state.

Congregational Year Book Shows Gains

Proof sheets from the new Congregational Year Book indicate the progress in that denomination. There has been a net gain in membership the past year of 10,959 in spite of a loss of churches of 35. The number admitted on confession of faith is greater than the previous year by 6,070. The Sunday schools report a gain of 15,013 and the young people's societies a gain of 3,134. The gain in contributions under apportionment has been remarkable. The total benevolent con-

Ambitious Church Buildings for Washington, D. C.

Every denomination is anxious to present a good front at the national capital. Great buildings will be erected in the near future which will be financed by the various denominational organizations of the country. The Roman Catholics have the most ambitious plan of all, the building of a five million dollar cathedral which will be dedicated to "Our Lady Mary, Patroness of America." The Christian Scientists have already erected a building which is one of the finest in the city. The Unitarians will take three hundred thousand dollars from their national promotional fund to finance a worthy building enterprise in Washington. The Luther Memorial church of the Lutheran denomination is among the fine ecclesiastical edifices of the city. Northern Methodism has not given largely to a building enterprise, but has endowed its Metropolitan Church. The southern Methodists have a structure which cost \$400,000. The Baptists are now engaged in building and will shortly complete a temple which is to cost \$350,000. The Episcopalian cathedral will be one of the finest in the

country and is to cost two and a half million dollars. The Disciples of Christ have authorized their church extension board to spend money in the erection of a building which will worthily house the congregation to which President Garfield once belonged.

Many of the smaller denominations, particularly of the popular cults, have seen in the national capital a great field for the proper advertising of their peculiarities, and ecclesiastical architecture is the method employed. In most of these cases buildings are conceived quite as much from the standpoint of their publicity value as from that of the work that is to be done in them. Undoubtedly, fine buildings do have publicity value, but it is just this which leads to the wasteful competition of much of the church building of the present time. National societies placing new buildings in Washington will be more impressed with commanding locations than with service programs. On this account another generation may recount sorrowfully the follies of this generation of church-builders.

tributions for 1919 were \$3,756,986, while in 1920 the figures were \$6,188,728. While the net gain in membership is not large the balance is on the right side of the ledger and shows that this denomination is still a virile religious force.

Chicago a Hard Place for Boys

The Chicago Council of Social Agencies has recently shown that Chicago has a total of 325,000 boys between the ages of 10 and 20 years. The centers where something is done for the right development of boys are 261. These influence at the most only about 52,000 boys. Meanwhile the 387 picture shows, the 432 pool rooms, the 445 public dance halls and various socalled athletic clubs contribute the rest to the ethical development of the boy. In view of this the churches are taking a new interest in boys' organizations. The University of Chicago recently gave to laymen a course in scouting as the basis for work among boys.

Where Is the Biggest Sunday School?

The palm for having the biggest Sunday school in the world is now being claimed by First Baptist church of Ft. Worth, Texas. This honor once belonged to a Methodist church in the little city of Brazil, Ind., and later to First Christian church of Canton, Ohio. The Baptist school of Ft. Worth meets in three different buildings. The men's class studies in a theatre. The young people from 16 to 20 will soon have for their special use a three story building equipped like a Y. M. C. A. The attendance in this school on May first was 3347.

Does Not Approve Action of Methodist Church

The Methodist church of Normal, Ill., which has put in a baptism in order to meet the conditions of the discipline providing for each new member a free choice as to mode of baptism, has fallen under criticism by a leading organ of the Methodist Church South. This journal, published in Nashville, says of the innovation: "The converts may live in a town called Normal, but they are not normal Methodists."

Southern Baptists Are Getting the Money

The difficulty with all of the great national financial campaigns has been the collection on the pledges after the campaign was completed. Only a little over half has ever been collected on the Disciples' Men and Millions Movement which took the lead among the denominations in the "drive" kind of thing. At last public report only a small part of the million dollar pledge that inaugurated the movement had been paid. The Southern Baptists are a very vigorous folk and they seem to be doing the thing that has puzzled the leaders of the various other denominations. Having recently secured pledges for \$75,000,000 they announced in their national convention in Chattanooga last week that a total of \$25,086,324 had been collected, about half of this during the past twelve months.

This is a little behind the schedule but not very much. Five millions due on this amount are not yet paid in.

Chicago Minister Cited as Hygienic Model

Most ministers can be set up as ethical and religious models in their communities, but not all of them will do as hygienic leaders. It is an exceptional thing for Bishop Fallows to be written up by Dr. W. A. Evans in the Chicago Tribune as a good example of how to grow old. The bishop is now 85 years of age. Dr. Evans mentions the strenuous public life which the bishop has followed for a number of years and how he has kept himself fit by walking two miles every day along with calisthenic exercises and a diet suited to the man who is growing old. It is interesting to note that Bishop Fallows is the son and the grandson of men with very long lives. Dr. Evans says of him: "Whoever you are, I hope you will be as straight in body, as square

shouldered and as firmly muscled at fifty as Bishop Fallows is at 85. I could wish you nothing better than at 60 your mind will be as clear, your judgment as straight, and your capacity for sustained attention and emotional flights as good as that of Bishop Fallows at 85. Few men at 60 work as hard, take fewer vacations, or stand up as well as does this clean-living man of 85." Bishop Fallows is to be found at most of the public functions of the city, and is yet doing far more work than most of the ministers who are in their forties. It is the triumph of a good physique supported by a proper regimen.

Mennonites Go to Mexico

Moving to Mexico in the search of religious liberty is the dramatic quest of fifteen thousand Mennonites of Canada. They claim they have been persecuted by the Canadian government. They had no difficulties there until the war, but the

Plan of Religious Education Modified

AFTER two years' experimentation in the field of week-day religious instruction, Evanston, Ill., is making great modifications in the original plans. While some fine results have been achieved, the original plans were thought to be impractical at many points and an entirely new system will be put into vogue beginning with next fall. One of the first difficulties sensed by the pastors has been the expensiveness of the undertaking. The budget this year is around \$10,000 with 600 children enrolled for day-time instruction and 200 prospective teachers enrolled in a training school on Monday night. First Methodist church, which has contributed \$2,500 to the movement this year, has only 29 children from its parish enrolled in the daytime schools of religion. In the interest of a greater economy of operation, a number of changes have been inaugurated in the plans. These were first worked out by the ministers, and at a meeting on May 23 they were submitted to the representatives of the churches. The Monday training school will be discontinued, or if continued it must be on a basis not to materially affect the budget. It is generally agreed that this school has done a fine work, but the need of economy has resulted in lopping off this activity. Just one enterprise will be carried on next year and that will be the week-day instruction of the children.

The representatives of the churches insist that the plan of the week-day instruction must be changed. The present system of having a child go to school forty-five minutes early each morning will be abandoned. This is felt to be a fatal defect in the present plans. An insistent demand will be made upon the board of religious education for time in the regular school period. The school board would have to provide alternative courses to children not electing religion. The religious courses would then have to be given in adjacent buildings provided by the churches, for there is no space in the crowded schools to provide room for

the regrouping. The plan of teaching will also be changed. At the present time most of the teaching is being done by the grade teachers of the public school, for which they receive extra salary from the board of religious education. The new plan provides for a corps of teachers, perhaps five in number, who will devote all of their time to the work of religious education, teaching every day, and as much of the day as possible. Rev. Frank McKibben has for two years been the Director of Religious Education in Evanston. He has been a hard worker and has done much in the way of working out curriculum. He has resigned to give all of his time to Oak Park religious schools, where the churches have already secured time out of the school day and carry on religious instruction in adjacent buildings. It is not yet determined just who will succeed Mr. McKibben in Evanston, but perhaps one of the new teachers of religious education will combine teaching and administration.

Henceforth the organization directing the work will be distinctly a church affair. The original plan included labor unions and lodges and other civic bodies in the list of directing agencies. The scope of the organization will be religious education entirely, eliminating such suggested plans as pageants and music festivals. The work of religious education done during the past year has incurred a deficit of three thousand dollars. The churches will be asked to make this up to provide a clean slate for the new board. In the next few weeks an answer will be sought from the school boards of the town concerning time out of the school day. If this should be denied, the pastors feel that for the present work-day religious instruction will have to cease. Important though the instruction is, the extended school-day for the purpose of including the religious interest has proven a failure in Evanston. However, the church people are more impressed than ever with the need of getting the religious teaching in.

draft and the war passion has made life intolerable for them. Passing up the United States, they will move all the way to Mexico. They have chartered freight cars and passenger trains and it is said that they are paying the railroads a million dollars for transportation. The Mennonites are Baptists with feet-washing customs, and certain other peculiarities of belief. Their religion involves a certain amount of economic cooperation.

Congregationalists Discuss Smoking in the Church

Shall we dance and smoke in the church? This was the question that agitated the Congregationalists at the 112th session of the New Hampshire Conference. The discussion revealed that there was very strong opposition to both practices. The Episcopal and Unitarian customs in this regard have created a demand in evangelical church circles which is very embarrassing. The ministers in opposing these practices sometimes object to the thing itself, but quite as often their objection is to the introduction of a practice which would be divisive in the parish.

Minister's Wife Will Be Made Church Visitor

The goodness of heart in Jackson Boulevard Christian church of Chicago is made manifest in the provision the church has made for the widow of Rev. Austin Hunter, recently deceased. The salary of the pastor will be continued in the family until autumn. After that time Mrs. Hunter will be invited to take up the duties of church visitor on a suitable salary basis. She has been an unusually competent church worker and the congregation believes this new step will be good both for the church and the bereaved family of the pastor. The very high regard in which Mr. Hunter was held was indicated by the large attendance at the funeral service, which was held on Sunday afternoon, May 22. The large auditorium was completely filled, with many persons standing, and a parallel service was held in the Sunday school auditorium. Several hundred persons could not find entrance at either service.

People Find Strange Ministers in Their Pulpits

The churches of Macomb, Ill., recently had a "Go-to-Church Sunday" which brought large audiences to the churches. One feature of the day was a surprise on the church people which was perpetrated by the ministers. Each minister spoke in a church not his own. The Presbyterian pulpit was filled by a Universalist minister and the Universalist pulpit by the Disciple minister, Rev. A. L. Cole. All over the city the denominational wires were crossed in this fashion, with the result that religion is now a topic of conversation in Macomb.

More Work for the Preachers

Rev. Jesse M. Bader, the secretary of evangelism of the Disciples of Christ, has issued a call to the preachers of that communion asking them to perform some additional service in the ministry this year besides that for which they are paid

their salaries. A number of men are wanted who will hold a series of evangelistic meetings without salary. Other ministers are being asked to preach for churches which have no regular ministry either on Sunday afternoon or on week nights. One suggestion made by the secretary is of doubtful utility. It is suggested that each minister organize a new Disciples church this year. Were this done, it would without any doubt result in a lot of foundlings that would have to perish. The establishment of new churches is better done by the state and district officials who are skilled in judging the fields that really need additional churches.

Noted Disciple Worker Called to St. Louis

Mrs. Louise Kelly is known throughout Discipledom as one of the most ardent missionary workers in the denomination. In recent years she has

been working in the British northwest, but has recently been called to the national headquarters in St. Louis. The death of two leading workers and the resignation of others has greatly reduced the forces in St. Louis.

Overlapping of Methodist Denominations

The overlapping of territory of the Methodist Episcopal Church and the Methodist Episcopal Church, South, is one of the great sources of irritation between these two bodies. Bishop J. C. Hartzell reports in the Western Christian Advocate of a recent issue a total of 463,641 white members in the southland. The leading journal of southern Methodism, the Christian Advocate of Nashville, insists that there are not 250,000 white Methodists in the south connected with the northern church. The southern denomination has a membership of two mil-

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lien. Heavy losses have been suffered in the past two years by the northern denomination in Arkansas, Central Tennessee, Kentucky, Missouri and West Virginia, according to the Nashville Journal.

The Presbyterian General Assembly

NEVER in the history of the General Assembly of the Presbyterian Church in the United States of America have there been so many overtures presented from the presbyteries as at the session at Winona Lake, Ind., May 19-27. This is obviously interpreted as the stirrings of a new sense of democracy in the church. Even those powerful brethren who in years past had been accused of "running the steam roller" were themselves flattened out on numerous occasions. The layman has asserted himself in new ways in the church. In some matters this has meant reaction for the time, as notably in the matter of church union, but when seen in proper perspective this seeming reaction is only the waiting time in which the rank and file are catching up with their leadership, which in recent years has perhaps moved more rapidly than the church was ready to go.

The General Assembly is a representative democracy with ultimate authority vested in the presbyteries. Presbyterians often call attention to the similarity between the Presbyterian system and the American government with its states and its federal authority. The federal government has no power except that given by the states, and the General Assembly has no power except that which it derives from the presbyteries. At the same time, this is far more power than is possessed by any of the national organizations of the denominations with the congregational polity.

The session at Winona Lake was not disturbed by theological reaction as was feared previous to the meeting. The "fundamentalists" who are breathing out threatening and slaughter sent in overtures on the matter of the Chinese missionaries in all denominational bodies who have been represented as being heretics. These overtures were safely buried in committee throughout the sessions.

The question of the consolidation of the church boards was to have been an issue of this Assembly but the committee has been continued and it is agreed that next year the plan will be voted "up or down." Dr. John Timothy Stone of Chicago is known as one of the outstanding advocates of this plan. Some of the boards oppose the plan as it would doubtless mean a considerable change in personnel.

The plan of organic union proposed by the General Assembly of 1918 has been rejected by the vote of the presbyteries. On account of the death of Dr. W. H. Roberts, stated clerk, some confusion seems to have arisen in the assembly minutes in this matter and many presbyteries voted on misapprehensions. Some thought their action was final, and others felt that the plan would open the door to union both with rationalists and Catholics. The United Presbyterians rejected the plan and the Presbyterian

church South deferred action. The most hopeful union project now before the presbyterians is that of uniting the Presbyterian and Reformed bodies which are governed by the presbyterian system of church government. However, the essentials of the 1918 plan are being worked over into a new statement.

The action of the Assembly on the matter of evangelism was significant. The permanent committee states: "That the committee in the past twenty years having tested the high pressure method and also the quiet pastoral and presbyterian or community method of evangelism, stands today more firmly than ever for a work which will insure the normal growth of the church as a result of her inward spiritual life and testimony, rather than for methods which may bring about abnormal accretions to her membership through temporary and external pressure." The Assembly voted an invitation to Rev. William A. Sunday to come and address the Assembly, but rejected an amendment to this motion approving the methods of evangelism employed by Mr. Sunday and others.

The conduct of the missionary monthly called "The New Era Magazine" has aroused much difference of opinion among Presbyterians. A year ago there was a deficit of \$28,000 in the treasury of the journal. This deficit has been overcome through the year and there is now a surplus. During the coming year the various boards of the church will conduct the magazine while the publicity department carries on its activities in another way. The publicity department will be directed by the executive commission of the church and will be allowed a fund of \$20,000 for its work this coming year. It was objected by some that this amount was much less than the sums granted by Methodist and Episcopal governing bodies for publicity.

The action of the Assembly on problems of large public interest was decisive and evangelical. Dr. Bowby of the Lord's Day Alliance addressed the Assembly, and insisted that "go-to-church Sundays" while helpful would be unnecessary if the nation had the right attitude to the Christian Lord's Day. The

Assembly continues the staunch Presbyterian position with regard to the "Christian Sabbath."

Action was taken on the proposal providing for women elders and deacons. This proposal was decisively beaten in the presbyteries, according to reports. This is thought to be an effective disposition of the question of the status of women in the church for at least ten years, though it will hardly silence those who agitate for a change in the church law.

The Board of Temperance and Moral Welfare brought in a report censuring Presbyterian pastors for violating the law of the church in marrying those who were not entitled to Christian marriage. There is to be stiffening up of the law.

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Bethany House, the Residence Hall for girls, maintained by the Illinois Disciples' Foundation at the University of Illinois, will remain open for the summer session, June 20th-Aug. 13th. Rates for double rooms will range from \$8 to \$15 per month, without board. Applications are now coming in. Reservations should be made as soon as possible. Board may be had from \$6 up at near by eating houses. Address all communications to Mrs. Mabel Carlock, 1306 W. Springfield Ave., Urbana, Ill.

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henceforth in this matter. The church is on record as favoring a five days' notice before a license to marry is granted. It also favors a uniform marriage law enforced by the federal government, and the constitutional changes that this involves.

The movie came in for vigorous treatment. It was indicated that many producers used the film for setting forth crime and immorality and for breaking down the sanctities of the marriage relation. The story was told on the floor of an actor who never smokes cigarettes but who always rolls cigarettes in his pictures and receives from certain tobacco interests an extra stipend for this service. The church favors a federal censorship for movies.

It was asserted by the Assembly that "prohibition should follow the flag." A resolution extending the operation of the eighteenth amendment to the Philippines was carried without opposition.

The plan for meeting Interchurch and New Era debts is interesting and may be of some help to other denominations who are still delinquent. Certificates of indebtedness will be issued by the General Assembly for the \$600,000 still owing on the Interchurch and for the \$365,000 that is owing in connection with the New Era movement. These certificates will bear six per cent interest and may be redeemed at any semi-annual interest bearing date. Provision is made for meeting this obligation from General Assembly receipts over a period of years.

The elections in General Assembly are always interesting, and this year doubly

so, for a stated clerk was to be elected to succeed the late Dr. W. H. Roberts, the first election of this sort in a generation. A number of men had carried on active campaigns, but the Presbyterian church is very impatient with any electioneering these days. A committee was appointed to bring in a nominee. A number of nominations were made from the floor in addition. The committee nominee, Rev. L. C. Mudge, of Harrisburg, Pa., did not know he was to be considered while the Assembly met, but he was elected by a big majority over all candidates. He is a Princeton graduate and is 53 years of age. He is selected for five years with the privilege of re-election, at a salary of \$8,000. A committee was appointed to confer with him and to endeavor to secure his consent to accept the office. It is reported that there is no salary inducement in the offer as his church in Harrisburg is very generous. It is confidently believed, however, that he will accept the place.

Dr. Henry Swearingen, pastor of a large Presbyterian church in St. Paul,

was elected moderator. He is said to have had the backing of William Jennings Bryan. He was formerly a member of the United Presbyterian church. He has the distinction of having been William Jennings Bryan's pastor in Lincoln, Neb., in previous years.

The choice of the next meeting place was an event full of fireworks. Rev. Curtis O. Bosselman, of Cape May, N. J., presented the plea for Atlantic City. "Hell has its playground in Atlantic City. The gates of hell shall not prevail against the church. Come up to Atlantic City for your next Assembly." Dr. McKane, pastor of Central Presbyterian church of Des Moines, presented the plea of his home city. "I am not asking you to bring your Assembly to hell, but to a nice clean city of homes." He won.

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